لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Wafa 1347—July 1968

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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نحمدہ ونصلی علی رسولہ الکریم

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LIGHT OF THE HOLY QURAN IV

TEN EXCELLENCES

(Sermon of Amirul Mumineen Hazrat Khalifatul Masih III delivered on July 22, 1966 at Ghora Gali, Muree.)

"But there is such a Divine Voice, too, as comes down from heaven like a thunder, and pierces the ears of men whether they want to hear or not, and deaden their bodies; such people are destroyed. Let us hope and pray that before that Day comes, the whole world will respond to the Voice of the Promised Messiah, peace and blessings of Allah be on him, and acquire Divine knowledge and truths contained in the Holy Quran; Let us also hope and pray that Allah, by His Grace, will bestow the greatest possible Quranic knowledge on us, too, who claim relation with this Book and are called Ahmadies, and that He will enable us to mould and spend our lives in accordance with the guidance and instructions of the Holy Quran".

Having recited the opening Chapter of the Holy Quran, Hazrat Amirul-Momineen Khalifatul Masih III recited the follow-

ing first three verses of the Chapter *Ha Mim Sajada* :

حم ، تنزيل من الرحمن الرحيم ، كتاب فصلت آياته قرآناً
عربياً لقوم يعلمون ، بشيراً و نذيرا ، فاعرض اكثرهم فهم
لا يسمعون .

1. "Ha Mim (the Praiseworthy, the Lord of Honour)"
2. "This is a revelation from the Gracious, the Merciful."
3. "A Book, the verses of which have been expounded in detail—the Quran in clear eloquent language—for a people who have knowledge."

Having recited the above verses, Hazrat Amirul Mumineen said :

Allah Himself mentions in the Holy Quran the greatness, majesty, utility and spiritual effects of this Dignified Book, in different ways and with great emphasis, clarity and eloquence. In these three small verses Allah describes ten excellences of the Holy Quran. Allah says :

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تنزيل من الرحمن الرحيم

1. "This is a revelation from the Gracious, the Merciful." The first merit of this Book is that it has been revealed by الرحمن (the Gracious God), and it tells the ways how to win His pleasure. الرحمن is an attribute of God. It means a Being Who blesses His servants with His Grace without their meriting it, (i.e. without any work or service on their part).

One thing that Allah tells us here is that before man was created, before any action proceeded from him, Allah had in His Fore-Knowledge this perfect and complete book, the Holy Quran, which was destined to lead man to great spiritual elevations. The second thing is that تنزيل من الرحمن (This is a revelation from the Gracious) means that this Book contains such guidance, such reminder and instruction, and such praise and glorification of God as, if acted upon by man, will please the Gracious God, and will entitle him to unlimited reward and recompense, despite his actions being limited.

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In the present-day perverted form of Hinduism God is not believed to be, nor is He regarded as *Rahman* (Gracious). Hence, the Hindus believe that the recompense of man's action done in this short life, will be given by رحیم, the Merciful God Who requites man's actions. There is no conception in Hinduism of رحمٰن, the Gracious God, who bestows favour without any action on the part of man. According to Hindu belief, action being limited, reward or punishment is also limited, and when man receives the limited recompense of his limited action, he is sent back to this world transformed into a new body, so that, if he wants to get more reward, he may, coming back to this world, do more good deeds and deserve reward.

But here, in the Holy Quran, Allah says that the Holy and Almighty Sender of the Holy Quran is Gracious, and that He has given in the Holy Quran such guidance, commandments, and taught such prayers and ways of glorification of God that if man acts upon them, the Gracious God will be pleased with him and will give him unlimited reward for his limited action.

2. The second excellence of the Holy Quran mentioned in these verses is that it is a revelation from the Merciful God رحیم i.e. it has been revealed by that Almighty Being, one of Whose excellent attributes is Mercy رحیمیت. By this remark our attention has been drawn to the fact, and we have been given hope, that if we do any action or make any sacrifice to please Him, or if we present to the world any example of self-sacrifice for His sake only, the Almighty Being has the power to give us return and reward for it.

It often happens in the world that a man serves or praises another so much that the latter cannot, nay, it is beyond his power, to give a due return to the former for his service or praise. Those whom the idolatrous people associate with God, whom they worship and for whom they make sacrifices, do not have the power to give a due return for their sacrifices. For example, the Christians are now offering greater sacrifices even than we do. They are offering sacrifices of life and

property for the sake of Jesus whom they regard as God. Their males as well as their females are making extreme sacrifices for their false religion—their idolatrous belief. They are presenting before their deity who is really dead, not alive, such examples of self-sacrifice as excites envy. Inspite of being brought up in affluent circumstance, and having much money, they are penetrating into the jungles of Africa spending millions and billions of dollars, undertaking every sort of physical and mental trouble, are striving to propagate Christianity among the people there. But he for whom they are making so much efforts, offering so much sacrifice and spending so much money, does not have the power to give them any return for their sacrifices.

Allah says here that we are not asked to make sacrifice for a Being who has no power to give return, rather whatever trouble and hardship we undergo, whatever struggle we make and whatever sacrifice we offer are for that *Rahim* (Merciful) God Who has the power to give us in return for what we do, much more than what we deserve, because His attribute of *Rahimiyat* demands that He should increase and develop good deeds. So He multiplies our good deeds manifold. Even as a seed, when sown, grows and develops into flower and fruit, and from one seed there grow one hundred, five hundred, or seven hundred. Allah, under His attribute of *Rahimiyat* (rewarding man's actions liberally) has so arranged that He places man's action at a place where it grows, thrives and develops, and in the Here-after we get manifold rewards.

In short, Allah says here that this Book has such a characteristic in respect of its influence upon its followers that whatever good work man may do, in accordance with its guidance and instruction, will not be lost, but will bring reward, and a very excellent reward.

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3. The third excellence of the Holy Quran, as mentioned in these verses, is that it is كتاب فصلت i.e. a Book whose instructions and guidance are not abbreviated or given in a nut-

shell. The more abbreviated and condensed a description is, the greater is the necessity for insight, sharp brain and intellect to comprehend it. So if a revealed Book were too much terse and condensed, many people might place an excuse before their Lord, saying, "O God, of course, Thy Book of Guidance came to us, but its expressions were so abridged and concise that we failed to get at its true significance with our defective understanding, and so we have been deprived of its blessings.

Hence, Allah says here that the guidance and instructions given in this Book, are elaborated in detail. For the purpose of elucidation or detailed description Allah has adopted two ways:

First, the very words of the Holy Quran are impregnanted with vast subjects or conceptions

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Second, inspite of its words being pregnant of vast meaning and significance, some one might contend that they were not intelligent enough to investigate into the meaning of the Arabic words of the Holy Quran and learn the details of their significance. So, Allah has introduced the system that the Holy Prophet himself and after him, his spiritual Representatives raised by God in times of need, learnt from their Lord the significance of the Holy Quran, according to the needs of the time, and explained it to the people concerned thread-bare. The hundreds and thousands of the Sayings of the Holy Prophet, peace and blessings of Allah be on him, compiled in the books of *Hadith*, are, in fact, commentaries of the Holy Quran.

Generally, for those who do not occupy a high position in respect of knowledge, righteousness and purity of soul, it is difficult to understand which Saying of the Holy Prophet relates to which verse of the Holy Quran, which Saying comments upon which verse or a piece of verse. The Promised Messiah, peace and blessings of Allah be on him, has very clearly drawn attention to this fact that whatever expression came out of the mouth of the Holy Prophet, peace and blessings of Allah be on him, is, in real, commentary of the Holy Quran, and is related

to some verse or other of the Holy Quran.

After the Holy Prophet, peace and blessings of Allah be on him, Allah raised from among his followers and lovers personages who were ready to sacrifice their lives for his sake, such personages as lost themselves in his love and in his person to some or great extent, and acquired knowledge of the Holy Quran, according to their calibre, and disseminated it.

In short, one meaning of the expression كتاب فصلت آيته (A book, the verses of which have been expounded in detail) - is that it is a Book regarding which Allah has decided that He will be raising such personages whom Allah will Himself teach Quranic knowledge, and who will elucidate and convey the meanings of the Quranic verses to humanity.

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The Holy Quran occupies a position of extreme greatness and glory both in respect of abbreviation and elucidation. Though condensed, it contains details to a sufficient and satisfactory extent. Its condensation or abbreviation does not preclude man from learning what he wants to know, in accordance with his intellectual capacity and his need. For the purpose of exposition and elucidation such people will continue to be born in this Community, as will explain the meanings of its verses thread-bare. History bears witness to the fact that what has been mentioned in this small verse of the Holy Quran, has practically taken place.

4. The fourth excellence of the Holy Quran, mentioned in this verse is that it is قرآن (Quran), which means a Heavenly Book which contains the fundamental principles and guidance of all the previous books. It further means a book in which the principles of all the sciences have been described.

I cannot now go into details. I should like to tell only one principle that relates to some worldly knowledge. The Holy Quran has mentioned with great emphasis that the system of this world is governed by a law of God. It is a fundamental principle which governs every branch of worldly knowledge. The

foundation of every branch of worldly and material knowledge in which the world has made progress, particularly, the non-Muslim Western nations, and later, some Eastern nations, too, is based on this principle. As a matter of fact, the Western nations learnt this principle from the Muslim Scientists and Scholars. In the Dark Age i.e. in the age when the Christian countries and the non-Muslim nations were extremely backward and under-developed, the Muslim Scholars and Scientists reached them, taught them knowledge and also this fundamental principle that every branch of knowledge can be called knowledge, i.e. can be brought under a system, only when the principle taught by the Holy Quran that nothing in this world is out-side the purview of law, is accepted. It is the eternal *Sunnat* (practice, way, law) of Allah in which we find no change. The *Sunnat* of Allah is called Law of Nature. When we call it Law of Nature, we use a defective term but, when we call it *Sunnat-Allah* we use a perfect term. The Holy Quran has used the perfect term, *Sunnat-Allah* i.e. the way, practice or law of God. When I say that the term "Law of Nature" is a defective term, I mean that the history of science is full of such instances that a thing that was considered and called by a Scientist Law of Nature, was after sometime, as a result of further research and investigation, found that, in real, it was not the Law of Nature, the Law of Nature was something else which was misunderstood by him and under which the thing happened.

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I give an illustration which appears to be very insignficant, but is very explecative. Fire burns. Allah has ordered fire to burn It is the *Sunnat* of Allah. But as fire is under the Divine *Sunnat*, Allah sometimes prevents it from burning to establish His strength and power, to prove that it is by His Command that fire burns; as in the case of Abraham, Allah said: "یا نار کونی بردا وسلاما" i.e. "O fire, it is by My command thou burnt; now I command thee to become cool and peaceful". In short, such things happen to show and make us know that it is by Allah's Command that this system of the universe

is working.

Allah's Command and *Sunnat* is that fire burns. Acting upon this principle and command man derived untold benefits. If fire sometimes burnt and sometimes cooled things, it would so happen that the train driven by steam engine would have sometimes reached Karachi from Lahore, and sometimes from Multan (a station between Lahore and Karachi), the railway authorities would have sent message to Lahore regretting that the fire that so long burnt and heated things, had now started cooling things, and, as a result, the water in the boiler had turned ice, and it being hot days, the ice had been distributed among the poor people, but the train did not move forward because the fire had lost its virtue.

But it never happens so. Had it happened so, it would have caused great hardship to man, and we could have prepared nothing. Electricity would some-times cause light, and sometimes darkness. In short, had it happened so, it would have been difficult for man to subsist.

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The whole system of the universe is, therefore, working under the Laws of Naure, and these Laws being fundamental, true and related to principles, they have been mentioned in the Holy Quran in some form or other. God has mentioned these principles or laws sometimes to illustrate something sometimes to explain something, sometimes to demonstrate His power, sometimes to describe His attributes.

In short, Allah says here that the fourth excellence of this Book is that it is قران (Quran) i.e. it contains the fundamental principles of all the previous revealed Books and also the basic principles of all the material sciences. So, if we want to make progress in religious as well as worldly matters, it is essential for us to follow it in all respects and benefit by it.

5. The fifth excellence of this Dignified and Honoured Book, Allah says here, is that it is not only قرآن (Quran), but it is عربی, too, that is to say, it very clearly establishes what is truth and what is falsehood. عربی also means a Book that abrogates others.

So, Allah says here that the Quran is a Book that combines in itself the fundamental truths of all the previous revealed Books. In real, all the fundamental truths of the previous revealed Books were but parts of the Holy Quran, and were revealed to the previous peoples according to their needs.

Allah says here that some truths of the previous Books that were revealed to the previous peoples, were but parts of the Holy Quran. But there were some additional truths which, too, constituted parts of the Holy Quran. As the previous peoples had not the capacity to understand them, they were not revealed to them. So, the Quran, in its complete and perfect form, has been given to the Muslim Community, and its previous partial revelations have now been abrogated. Thus the Quran is the abrogator of the previous Books.

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Now, some one may say, and, as a matter of fact, sometimes some Christian or Hindu says, "We too worship God, and you, too, worship Him. You may go on worshiping God in your own way, and let us go on worshiping Him in Our own-way. Allah will be pleased with all." But Allah says that all the previous ways of approaching Him, are now repealed. Now the only way to approach to Him is the way of the Quran. I give a plain example to illustrate this fact. While travelling over hilly tracks, you might have observed that at some places there were roads previously. But on account of rain, or land-slide, or the breaking of some bridge and not repairing it, or due to the ravages of time, the previous metalled road was entirely damaged and became unfit for use; but later, in its place, a new and broad road was made. Now, if someone says "Alright, this (damaged) one also used to be a road sometimes. You may drive your car along the new road, and let me drive along the old one". The result is obvious that he will fall into some cavity and be killed. The latest road is wider and better, made by the Governmnt of the time for the use of the public. Those who follow it, will alone reach the place where it leads. It is a plain material example.

Regarding the Holy Quran Allah says that it has repealed all the previous Books of the world, hence man cannot now

attain to Him by following those Books. So, if he seeks His pleasure and His nearness now, the only right way for him to follow is the way of the Holy Quran. The previous Books cannot now lead Him to God, because man's evolution into higher stages has rendered the previous Laws or Dispensations dangerous and destructive.

6. The sixth merit of the Holy Quran, mentioned in these verses is that it is لقوم يعلمون (for a people who have knowledge), i.e, besides being a Book the verses of which have been explained in detail, besides being from the Gracious and the Merciful God, besides being a collection of the fundamental truths of all the previous Books and of many additional truths as well, besides being in clear and eloquent language, it is, at the same time, beyond the comprehension of ordinary persons; that is to say, a good-for-nothing or worthless person cannot get at its true significance, because this Book will benefit only those who possess spiritual knowledge. In other words, the purport of the verse, لا يمسه الا المطهرون (None but the pure can get at it), has been described in this verse, too. That is to say, this Book will be beneficial only for those who have approach to spiritual knowledge, have thirst for spirituality, and a natural inclination of acquiring spiritual knowledge and benefitting by it.

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If, for example, a Christian reads the whole of the Holy Quran, and also reads all the commentaries of the Holy Quran written so far; nay, reads all the works of the Promised Messiah, which are, in truth, nothing but commentaries of the Holy Quran, and in addition, reads all the voluminous commentaries called *Tafsir-i-Kabir* written by Hazrat Muslih Mauood (Allah be pleased with him) yet he will not be able to get at the true significance of the Holy Quran. Allah has so ordained that such people can not get at the Holy Quran, nor can acquire the knowledge contained in it, nor can they derive any benefit from it. Apparently it seems to be a sophistical notion. To explain it a very nice illustration has just come to my

mind. In olden days, to catch fish, people used to take with them scores of big and small boats. When they came to know of shoals of fish at some particular place—and there used to be hundreds of thousands of such shoals—they set nets around them in a circumference of several miles. Which formed under water a wall of nets, which prevented fish from going out. Then they caught the fish with other nets. Recently, the Scientists have discovered a ray of light, which when thrown into water, fish do not cross it. It is not a solid matter; it is only a wall of light, but fish cannot go beyond it.

Thus Allah says that the Quran is an embodiment of light. It has some rays which cannot be attained to by those who are impure and devoid of spirituality. Some rays of this light preclude such persons from acquiring spiritual knowledge. Allah says regarding the Holy Quran لا يمسه الا المطهرون (None but those who are pure can touch it). The non-Muslims cannot realize this thing. But their Scientists have provided us with an illustration that just as fish cannot cross that particular beam of light, similarly, the Holy Quran has around it a halo of light whih cannot be entered by one until one is purified.

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In short, Allah has in these short verses mentioned the sixth excellence of the Holy Quran that it is لقوم يعلمون (for those who understand) i.e. it benefits those who possess spiritual knowledge. Those who have no inclination for spirituality, cannot benefit by it.

7. The seventh characteristic of this Book, as mentioned in these verses, is that it is بشير (bearer of good tidings). The Quran is replete with verses which promise great blessings, if acted upon; for example, it says:

و بشر الذين آمنوا ان لهم قدم صدق عند ربهم

(And give glad tridings to those who believe that they have a true rank of honour with their Lord). قدم صدق عند ربهم (a true rank of honour with their Lord 10:3) is a great tidings given to those who believe in the Holy Quran and act upon it. This is

only one example. In truth, the Holy Quran gives hundreds and thousands of glad tidings to its followers. So, in this sense, it is بشیر (bringer of good tidings) because it promises its followers that if they act upon it they will have innumerable blessings.

8. The eighth merit of this Dignified and Honoured Book is that it is نذیر (a Warner). That is to say, it warns people that if they do not act upon it—do not turn to and follow the way to which it wants to lead them, rather turn their back to it, and, as a result, be away from God, they are destined to be involved in great difficulties, calamities, troubles, grief and sorrows, Divine wrath and curses. Allah, therefore, says here that one of its characteristics is that it is نذیر (a Warner). For example, at one place it says:

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وانذرھم یوم الحسرۃ اذقضی الامر وھم فی غفلۃ وھم لا یومنون

(And warn them of the day of grief when the matter will be decided. But now they are in a state of carelessness, so they do not believe). That is to say, Allah tells the Holy Prophet (peace and blessings of Allah be on him) to warn people clearly and definitely that if they do not act upon the teachings and guidance of this Book, they shall come to grief. In short, Allah tells the Prophet to warn the disbelievers of the Day when grief and despair shall overtake them, and all matters shall be decided; but they are careless now, and do not believe. Thus, this Book is full of warnings regarding Divine punishments in this world, and signs of Divine Wrath. Hence, in these verses, the Holy Quran has been called نذیر (a Warner).

9. The ninth excellence of the Holy Quran, mentioned in these verses is that فاعرض اکثرھم i.e. most of the disbelievers do not pay heed to it, and they turn away from its excellent teachings. Apparently, no excellence seems to have been mentioned in these words, but, in truth, it has been mentioned here that it contains so excellent teachings that whosoever turns to them, is charmed by them—its teachings captivate his heart. It can never be that someone truly turns to it, attends to it and uses his eyes and insight, and still remains unimpressed by its beauty and excellence.

10. The tenth excellence of the Holy Quran mentioned in these verses, is فهم لا يسمعون i.e. they (the disbelievers) do not listen to it. This, in fact, discloses the truth that whosoever listens to the Holy Quran, can not but be impressed by it. Allah tells here that if the disbelievers made proper use of the ears Allah gave them, and paid attention to the beautiful teachings of the Holy Quran, described in beautiful words, they must have been impressed by its teachings.

This truth has been plainly illustrated in the early history of Islam, in the case of Hazrat Umar (Allah be pleased wi h him), who first opposed Islam and then accepted it. He was not, at first, willing to listen to the Holy Quran, rather he was ready to kill the Holy Prophet, peace and blessings of Allah be on him. Without going into details as to how it happened, I may just mention here that one day he was constrained to listen to the Holy Quran, and as soon as the sweet and melodious expressions of the Holy Quran reached his ears, he was impelled to exclaim اسلمت لرب العالمين "I submit to the Lord of the worlds". Hence, Allah says here that whosoever listens to it cannot but become its lover. But the difficulty is that people are not prepared to listen to it.

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In short, the tenth excellence of the Holy Quran, as mentioned here, is that the Holy Quran presents to the world the most beautiful teaching clothed in the most beautiful language. If people listen to it, they are impelled to accept it. The same is the case now with those who do not pay heed to the voice of the Promised Messiah, peace and blessings of Allah be on him. Whosoever listens to, or reads, or tries to understand his commentary of the Holy Quran, cannot but be impressed by it. But the majority are those who are not prepared to listen to it. If it is told or read out to them, they either abuse us or turn a deaf ear to us, or say that they are so involved in worldly concerns that they have no time to listen to these ideas.

But There is a voice of God that comes from heaven like the thunder, and, whether people like to hear it or not, their ears are pierced by it, their bodies are deadened, and such people are destroyed. Let us hope and pray that before that day comes, the world will be prepared to listen to the voice of the Promised Messiah, peace and blessings of Allah be on him, and acquire the spiritual knowledge and truths contained in the Holy Quran. And may Allah, by His grace, bestow upon us, too, who claim allegiance to him, and are called Ahmadies, ever increasing knowledge of the Holy Quran, and may He enable us, at the same time, to live our lives in accordance with the guidance and instructions of the Holy Quran! Amen!

The Miracle of the Holy Quran

Prof. Habibullah Khan M.Sc.

It is our common observation that the quality of any created thing is an index to the power and skill of the creator. The excellence of a structure, for example, indicates that the designer and the builder are well versed in their art, that they thoroughly understand their job. In a like manner, the beauties and excellences of the Holy Quran throw light upon the wisdom and knowledge of the Almighty God who sent it for the guidance of mankind. Some of the distinctive features of the Holy Quran are enumerated below.

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1. The final and perfect Code

Ever since man came into existence God has revealed to him the way he should live and behave in this world. This revelation was not restricted to any individual, country or nation. It was sent down to one and all according to their needs and requirements, and in a way that suited their capacity to derive benefit from it. God spoke to Adam, Noah, Abraham, Moses, Jesus, Confucius, Buddha, Krishna and to Prophet Muhammad (peace be on them all) alike, for He says :

"Verily, it is for Us to guide." (91 : 131)

But the measure of guidance given depended upon the capacity of the recipient and the needs of the time.

For the long oppressed and down—trodden Israelites the teaching

'Breach for breach, eye for eye, tooth for tooth".....
(Leviticus-24:20) was perfectly all-right as it was necessary to raise their morale and to bring them to the level of free peoples. But when they became callous and excessively aggressive, as a result of this injunction, they were told :

"But I say unto you, that ye resist not evil;
but whosoever shall smite thee on thy right

cheek, turn to him the other also." (Matthew 5 : 39).

In their own time these teachings were useful, but they represent two extremes. Compare them with the teachings of the Holy Quran when it says KHILAFAT LIBRARY

وجزاء سيئة سيئة مثلها فمن عفا واصلح فاجره على الله

"And the recompense of an injury is an injury the like thereof; but whoso forgives and his act brings about reformation, his reward is with Allah." (42:41)

Here it is pointed out that retaliation and forgiveness are both permissible and useful but not in every case. One has to choose between the two according to the occasion, so that reformation may be brought about and things may improve.

This is just one example to show how the teachings ef the Holy Quran are all-embracing and comprehensive, how they suit human nature. Despite brevity, the Holy Quran contains detailed instructions on all aspects of man's life and enable him to rise to the highest spiritual level. We read in the Holy Qnran :

اليوم اكملت لكم دينكم و اتممت عليكم نعمتى

ورضيت لكم الاسلام دينا

"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as the religion." (5:4)

Man has reached a mental level where comprehensive guidance becomes a necessity and it has been duly provided in the Holy Quran. For instance, it throws light upon man's family relationship, as well as upon national and international affairs, in a manner unheard of before. The concept of a League of Nations or a United Nations Organization is essentially a product of the twentieth century. But is it not amazing that the Holy Quran gave us the framework of such an organization 14,00 years ago. This clearly indicates that it is a perfect code for all mankind and fulfils all their requirements.

2. Purity of the Text

The Holy Quran is the only religious book in the world, the text of which is pure and authentic beyond doubt. It has maintained its integrity and authenticity during these 1400 years, and, despite efforts of hostile critics, no interpolations have found their way into it.

What is more, this is no chance. From the very first day it claimed that its text enjoys a divine protection and this would ever serve as proof that it is the word of God and not a product of human ingenuity or skill. In the 14th Chapter we have:

انا نحن نزلنا الذكر و انا له لحافظون

"Verily We Ourself have sent down this exhortation, and most surely We shall be its guardian."

(14 : 10)

Western writers have accepted the purity and accuracy of the Quranic text. Sir William Muir in his book "Life of Mohammad" sums up his conclusions as follows:—

"We may, upon the strongest presumption,, affirm that every verse in the Quran is the genuine and unaltered composition of Mohammad himself" (P. XXVII)

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Noldeke says:—

"Slight clerical errors there may have been, but the Quran of Uthman contains none but genuine elements, though sometimes in very strange order. The efforts of European scholars to prove the existence of later interpolations in the Quran have failed".

(Enc. Brit. 9th edition, under Quran)

The questien is: Is it humanly possible to make such a claim before-hand and then prove it in fact? No human ingenuity would have been of any avail if it were not really the word of God. All other scriptures have undergone so much change that it is difficult to make out what is genuine and real and

what is a later addition. This is because their guidance pertained to a definite period and a definite nation only. Originating from the same source they were not meant for all mankind, for all ages. They contain no claim to universality. This distinction is reserved for the Holy Quran alone.

3. *A Unique Book*

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The language of the Holy Quran is extremely sweet and attractive and its words move the heart. The Quran is not poetry, yet it has the rhyme and elegance of verse and, as such, is easy to recite and remember. In Chapter 54 we read :—

ولقد يسرناالقرآن للذكر فهل من مدكر

"And indeed We have made the Quran easy (to understand and) to remember. But is there any one who would receive admonition?
(54 : 18)

This has been a great factor in the preservation of its text. Thousands of people commit to memory and recite it day and night. It would be no exaggeration to say that it is the most widely read book in the world.

The Holy Quran is unique not only in its style and literary excellence but also in its contents. Despite its brevity it is very comprehensive and gives detailed guidance in all matters pertaining to the spiritual, moral and social development of man. No aspect of human life has been overlooked and no section of society ignored. There is guidance for man and woman, for parents and children, for blood relations, enemies, neighbours and the way-farers, for the teacher and the taught, for the ruler and the ruled; for the employer and employee, for the rich and the poor, for the citizen and the warrior; for the humans as well as for the poor animals.

It deals with God and His attributes, with prophets and their mission, with life here and life hereafter. It guides, commands, exhorts and admonishes, illustrating profusely from external

nature or from past events, correcting history here and there, elaborating with examples wherever necessary.

The most outstanding feature of the Holy Quran is that its verses are capable of different interpretations without being contradictory. Besides the common and apparent meaning of the words which every Arabic knowing person can understand there is an inexhaustible store of knowledge and wisdom hidden in its words. In the 56th Chapter we have:

انه لقرآن كريم - فى كتاب مكنون - لايمسه الا المطهرون

"This is indeed a noble Quran, in a well-preserved book, which none shall touch except those who are purified".

(56 : 78 - 80)

There are deep meanings in the words of the Quran to which one is guided according to the purity of the soul. No one can have excess to this hidden treasure unless he is purified by God. It is His gift and cannot be acquired by mere human effort. This is why the Holy Quran has been providing solution to problems in every age and will continue to do so in the times to come. The Quran says:—

قل لوكان البحر مداداً لكلمت ربى لنفد البحر قبل ان تنفد

كلمت ربى ولو جئنا بمثله مددا

"Say, if the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help". (18 - 110)

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This is no exaggeration. Hundreds, perhaps thousands of people have written explanations of the Quran, some of them have written volumes, yet nobody can say that he has exhausted the hidden treasure.

The problems of international peace and war, Communism,

labour unrest, class hatred, colour bar etc. etc., with which we are confronted today, did not exist in the time of the Holy Prophet (peace be on him), and yet, the Quran offers a satisfactory solution to all of them. This is because, in the first place, the Quran is in Arabic which is the most perfect language - indeed the mother of languages. Secondly, its choice of words with a plurality of meaning is unique and miraculous.

The Holy Quran has repeatedly challenged the world to produce anything like it. It says :

و ان كنتم فى ريب مما نزلنا على عبدنا فأتوا بسورة من

مثله ان كنتم صادقين ،

"And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers besides Allah, if you are truthful". (17 : 89)

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In another place it says :

قل لئن اجتمعت الانس و الجن على ان ياتوا بمثل هذالقرآن لا يأتون

بمثله ولو كان بعضهم لبعض ظهيرا ،

"Say, if mankind and the Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even though they should help one another." (17 : 89)

This challenge remains unaccepted. Not that effort has not been made in this direction. Many distinguished poets and literary figures have tried to meet this challenge but they have utterly failed. With all their ability and talent they could not produce even a single line to match the Quran.

This challenge, which is beyond human power to accept, is in itself proof that an All-knowing, All-pewerful God exists and that the Holy Quran is His word.

Labid bin Rabiah, the famous pre-Islamic poet, one of whose poems ranks as one of the Seven Orational Odes of Arabia, and

was hung in the Kaaba as a mark of unique distinction, left off writing poetry because he found that his verses bore no comparison to the beauty of the Holy Quran.

4. *Purity of teaching.*

The Holy Quran is the word of God Who Himself is Holy and free from all blemish and weakness. As such His word must also be free from all indecencies and obscenity. It has not hesitated to give detailed instructions concerning sex and other relevant matters but every thing has been put in such a decent language that one feels no shame or hesitation in teaching it to one's daughters or sisters. It is pure in thought and pure in expression. It clears the heart of all dirty, impure inclinations. Decribing this particular aspect of the Holy Quran God says :

فی صحف مکرمة مرفوعة مطهرة بایدی سفرة کرام برررة

"On honoured sheets,
Exalted, purified,
In the hands of writers,
Noble and virtuous".

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(80 : 14—17)

In these short verses three distinctive features of the Holy Quran and three characteristics of its followers are beautifully described. It is said that the Holy Quran is recorded on honoured sheets. This signifies that this book shall be honoured far above any other Scripture. Today the population of Muslims is over 600 millions. Parts of this book are recited five times a day in prayers all over the world and it is read day and night in every Muslim home. Thousands of people learn it by heart and continue to commit it to memory for generations This sanctity and honour is enjoyed by no other religious book.

The word *Suhuf* also means scriptures It is pointed out in the above that the Quran is a collection of scriptures. All that was good in former religious books has been incorporated

into the Holy Quran and nothing that was morally or spiritually useful has been left out. As such, obedience to the Holy Quran does not mean desecration of other scriptures. On the contrary, a Muslim is enjoined to pay homage to all religious books and all prophets.

كل آمن بالله وملائكته و كتبه و رسله لا نفرق بين احد من رسله

"All of them believe in Allah, and in His angels, and in His books, and His Messengers, saying, we make no distinction between any of His Mssengers" (2 : 286)

Incidentally, by establishing the sanctity of other scriptures and prophets, Islam lays down the foundations of universal peace and brotherhood. Such toleration and regard for religious dignitaries and religious books and peoples is completely absent in the teaching of other scriptures. The Holy Quran stands unique in this respect as well.

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5. No contradiction between Science and the Holy Quran.

Although the Holy Quran was revealed to an illiterate person living in the deserts of Arabia at a time when Science was yet in its infancy, it contains nothing that clashes with Science or facts of nature. Modern research only confirms its statements. This is not so with other scriptures. What is more, it contains clear references to some of the most modern inventions such as atom bombs, missiles, aeroplanes and even interplanetary flights. This is another clear proof that the Holy Quran is a revealed book of God. The Quran says :

كتاب احكمت آيته ثم فصلت من لدن حكيم خبير

"This is a book whose verses have been made unchangeable and then they have been expounded in detail. It is from One Wise, and All-Aware." (11 : 2)

For a person whose vision is not blurred by hatred and malice, there is food for thought in all this. A person living

in wilderness, far away from civilization, ignorant of Science, gives a book to the world, full of wisdom and knowledge, full of prophecies to be fulfilled in the ensuing centuries.

Then its teachings are free from flaws and contradictions. They contain nothing that is repugnant to human nature or clashes with Science.

According to the teachings of Islam, the Quran is the word of God and nature is the work of God. The two must tally in their details. And so they do. No sane person will act in contradiction to his utterances. How can there be a contradiction between the word of God and His deeds? Such a thing is inconceivable. It is equally inconceivable that man-made laws and moral codes can combine beauties and excellences enumerated above.

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The Dynamic Force in Islam

(By Abdus Salam Akhtar M. A.)

Never before was mankind more restless than it is to-day. Not only we are faced with a multitude of problems, requiring new and unprecedented solutions, but the angle of vision, in which these problems appear before us, is different from anything we were accustomed so far. In all countries society passes through foundamental changes. The pace at which this happens is everywhere different, but everywhere we can observe the same pressing energy which allows no halt or hesitation. Practically all human institutions, including religion, are faced with this test, and it now depends on the intrinsic stability of each institution, as to how far, it is capable of standing this test.

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The world of Islam is no exception to this rule. It has met the pressure coming from the Western side; it has seen war in the mid-East, and it is now developing a new attitude to deal with the crisis intellectual and moral, both, in the East and the West. It is a point to note, that while some of the important adherents of Christianity have openly criticised the adjustibility of Christian teachings to modern life, the followers of Islamic faith have smilingly accepted the challenge, and expressed complete satisfaction under the light of the Quranic teachings, with regard to the conduct of life in the present conditions. We have witnessed this in Africa, and in some parts of Europe, that people of the highest intellectual order, hitherto bound with the Christian faith, by tradition and practice, renounced their association by saying that Christianity, as it existed to-day, did not, and could not, cope with the conditions created by science and intellect in the present set-up of life.

This tends us to look at the attitude adopted by Islam, towards the present situation of all religions, Islam alone makes

it possible for man to enjoy the full range of his earthly life, without, for a moment, losing its spiritual orientation. How entirely different is this, from the Christian conception. Let us see it in detail.

Islam and Christianity Compared

According to the Christian dogma, mankind stumbles under a hereditary sin, committed by Adam and Eve, and consequently the whole life is looked upon.....in dogmatic theory at least, as a gloomy dale of sorrows. It is the battle-field of two opposing forces, the evil, respresented by Satan, and the good represented by Jesus Christ. The Satan tries, by means of bodily temptations, to bar the progress of the human soul towards the light eternal; the soul belongs to Christ, while the body is the play-ground of Satamic influences. One could express it differently: the world of matter is essentially satanic, while the world of spirit is divine. Everything in human nature that is material or 'Carnal' as Christian theology prefers to call it, direct result of Adam's succumbing to the advice of the hellish prince of Darkness and matter. Therefore to obtain salvation, man must turn his heart away from this world of the flesh towards the future, spiritual world, where the sin of mankind is redeemed by the sacrifice of Christ on the Cross.

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Even if this dogma is not, and never was, obeyed in practice, the very existence of such a teaching tends to produce a permanant feeling of bad conscience in the religiously inclined man. He is tossed about, between the peremptory call to neglect the world, and the natural urge of his heart to live and to enjoy this life. The very idea of an unavoidable, inherited sin, and of its mystical.....to the average intellect incomprehensible .....redemption, through the suffering of Jesus on the cross, erects a barrier, between man's spiritual longing and his legitimate desire to live.

In Islam, we know nothing of an original sin; we regard

it as incongruent with the idea of God's justice. God does not make the child responsible for the doings of his father. Almighty God says in the Holy Quran:

من اهتدى فانما يهتدى لنفسه و من ضل فانما يضل عليها

و لاتزر وازرة وزر اخرى وما كنا معذبين حتي نبعث رسولا

"He who follows the right way follows it only for the good of his own soul, and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish, until we have sent a messenger". (16 : 17)

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It is natural to ask how God could have made all those numberless generations responsible for a sin of disobedience committed by a remote ancestor. It is no doubt possible to construct philosophical explanations of this strange assumption, but for the unsophisticated intellect, it will always remain, as artificial and as unsatisfactory as the conception of Trinity itself. And as there is no hereditary sin there is also no universal redemption of makind in the teachings of Islam. Redemption and damnation are individual. Eevry moral agent is his own redeemer. He bears all possibilities of individual success and failure in his own compass. It is said in the Holy Quran:

لا يكلف الله نفساً الا وسعها لها ما كسبت وعليها ما اكتسبت

ربنا لا تواخذنا ان نسينا او اخطانا ربنا ، ولا تحمل علينا اصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنابه و اعف عنا و اغفرلنا و ارحمنا انت مولانا فانصرنا على القوم الكافرين ،

"Allah burdens not any soul, beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord! do not punish us, if we forget or fall into error, and

Our Lord ! lay not on us a responsibility as Thou didst lay upon those before us. Our Lord ! burden us not with what we have not the strength to bear, and efface our sins, and grant us forgiveness and have mercy on us. Thou art our Master, so help us Thou against the disbelieving people".

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Here God Almighty clearly negates the heredity of evil and declares that every individual will carry his own burden of good or evil. The divine verses further clarify that for God Almighty, the forgiveness of sins is a blessing for mankind. This forgiveness and benevolence produces hope and faith in the human mind, and creates a true objective for the continuation of moral effort. Islam does not share the gloomy aspect of life as expressed in Christianity ; it teaches us none the less, not to contribute to earthly life, or to that exaggerated value, which the modern Western civilisation attributes to it. While the Christian outlook implies that earthly life is a bad business, the modern West—as distinct from Christianity—adores life, in exactly the same way, as the glutton adores his own food. He devours it, but has no respect for it. Islam, on the other hand, looks upon earthly life with calm and respect. It does not worship it, but regards it as an organic stage on our way to a higher existence. Our travel through this life is a neccessary and positive part in God's plan. That is why the Holy Quran teaches us to pray :

ربنا آتنا فی الدنیا حسنة و فی الاخرة حسنة و قنا عذاب النار

"Our Lord ! Give us the good in this world and the good in the hereafter". (2 : 202)

The well-known injunction of the Gospels "Give Ceasar that which belongs to Caesar, and give God that which belongs to God", has no room in the theological structure of Islam, because Islam does not admit the existence of a conflict between the moral and the socio-economic requirements of our existence. In everything, there can be only one choice, the choice between

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the right and the wrong and nothing in between.

So far, we have been talking about the adjustibility of the Qurrnic teachings with regard to the present conditions of life, and we have seen that whereas, Christianity attempts to escape the liabilities of this earthly existence, Islam teaches us to live in it, yet live out of it. Living IN this world means, sharing the full responsibilities of this life (material and moral both), and living out of it involves a life, free from the evils and embellishments of this temporary phase of existence.

"Liberalism"—In Islam

An interesting reference in this connection seems necessary to be made to Dr. O' Leary, sometimes lecturer in Aramaic and Syriac, Bristol University, who admits that while Christianity is being modified under the influence of the progress of modern thought, there are liberal movements in Islam, which show the very great treasure of dynamism and force, potentially contained in its principles. He says :

"But it must be admitted, there are many to whom they have appealed and amongst them are Muslims, who have been profoundly influenced by Western thought, not to the extent of abandoning their own religion and culture, but in reformulating these under the influence of the West. As we have elsewhere noted, this had a close precedent in the results of the penetration of Islam, by Hellenistic thought, in the course of the eighth and the ninth centuries, and has a modern parallel, in the way in which Christianity has been, and is being modified under the influence of the progress of modern thought".

,'It is naturally in India, where the contact of Islam with Western education has been closest, that we see the clearest evidences of what may be described as a liberal movement in Islam" (Page 95 - Islam at the Cross - Roads).

He says :—

> "Mirza Ghulam Ahmad became in a sense, the apostle of Liberal Islam, and presented it in a form mingled with mystical and purely oriental elements, which however unfamiliar to western minds, are the time-honoured accompaniments of the Persian influences which have already pervaded North West India. Taken out of this environment, the movement resolves itself mainly into Liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident that it can make an appeal to Western nations, an appeal which has already been made with some measure of success. If it be thought that this success be insignificant, it must be remembered that missionary progress in India, where the Muslim community is now the largest in the world was slow; it has won one-fifth of the population there, and this has taken three times as long as it took Christianity to spread through the Roman Empire. Rapidity of progress is not always the most re-assuring sign in missionary work. But the Ahmadiyya Movement in England, does not only aim at making a very definite effort to improve the attitude of the English people towards Islam and to secure for it a fair and just hearing, a purpose which must command sympathy even from those, who are actively engaged in Christian missionary work amongst Muslims, for the removal of mis-representation and misunderstanding can only be a gain to both sides in controversy". (P. 108 Islam at the Cross-Roads).

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This frank admission of the learned author is significant. While he speaks of the "modification" of Christianity under the

influence of the progress of modern thought, he points out to the 'liberal forces' in Islam, which make a strong appearance at every crisis in human hiistory. Now what are these 'liberal forces?.

What a westerner calls 'Liberalism', is really speaking the spirit of accommodation and latitude potentially hidden in the concept of human nature, as viewed by Islam. According to the Islamic faith, man's original nature is essentially good. Contrary to the Christian idea that man is born 'Sinful', or the teachings of Hinduism, that he is originally low and impure, and must painfully stagger through a long chain of transmigration towards the ultimate goal of perfection, the Islamic teaching that man is born pure, and in a sense, potentially perfect. The Holy Quran says:

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لقد خلقنا الانسان فی احسن تقویم ثم رددناه اسفل سافلین

الا الذین آمنوا وعملوا الصلحت فلهم اجر غیر ممنون

"Surely! We have created man in the best make.
Then if he works iniquity, We reject him as the
low, except those who believe and do good works,
so for them is an unending reward" (95 : 5-6)

In these verses, is expressed the doctrine, that man is originally 'in the best make' i.e. good and pure, not 'low' or 'sinful', as the Hindus or the Christians imagine. He may disfigure his original purity and goodness, if he does not act on the principles prescribed for him in the Divine Commandments, but he may retain, or regain, that individual perfection, if he consciously realises God's Oneness and submits to His laws.

These verses also explain, in full detail, the dynamic nature, and the "progressive potential", contained in the Islamic concept of life. Worship of God, as outlined in Islam, and as extended to every phase of activity, forms the nucleus in the life of an everage Muslim. It is this conception which shows the possibility of man's reaching perfection, within his individual earthly life. Of all religious systems, Islam alone declares that individual perfection is possible in our earthly existence. it does not

postpone this fulfilment, until after the suppression of the so-called bodily desires, as the Christian teaching does, nor is there a continuous chain of re-births on a progressively higher plane, as is the case with Hinduism; nor does Islam agree with Buddhism, according to which perfection and salvation can only be obtained through an annihilation of the Individual self, and its emotional links with the world. Islam is emphatic in the assertion that man can reach his goal in his earthly life, by making full use of all the worldly possibilities of this life, under God's guidance, i.e., in accordance with those principles set up for his conduct by the Holy Quran, and exemplied by the Holy Prophet of God (may peace and blessings of God be upon him).

This, in short, is the psychological basis, of the dynamic force, contained in the principles of Islam. It is this force, which even today makes Islam capable of standing all vicissitudes of circumstances, because Islam is not meant for one country, or for a set of particular circumtances, placed on this or that way, of life. Its message has been called رحمۃ للعالمین 'i.e. blessings for all the worlds, for all the times.

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Set-back of the Muslims

Dr. Muhammad Ramazan

It is a great pity that the Muslims, who once made astonishing strides in all fields of activity, have since been meeting with severe reverses. The reasion is not far to seek. They have learnt no lession from their past sins and acts of omission and commission (including dancing, singing, etc.) which culminated in the tragedy of Kurbela and vanishing of their empires in Spain, Bughdad and India with burtalities of the grossest kind. The forces of evil, with their internal dissentions and external machinations, are still aligning against them and if they do not bestir themselves, the last vestiges of their kingdoms might, God forbid, disappear—nay, their very existence may be at stake, as is evidenced by their recent defeat in the Middle East. It was their first and foremost duty to be true Muslims and to have kept themselves wide awake not to fall an easy prey to the intrigues of their enemies to whichever camp they might belong and close their ranks to form an impregnable steel front; rather, take the initiative before the treacherous foe could strike. But, alas! they were inveigled and did quite the opposite. The result has been disastrous, the very mention of which congeals the human blood. The loss in men, territories and sacred places seems to be irretrievable, unless, of course, they prove themselves pious, honest and worthy of the task and solve their difficulties individually as well as collectively while trusting faithfully in the mercy and help of their Creator.

The present set-bak, though transitory, is indicative of the fact, that, by taking to materialism, un-Islamic nationalism, immorality, complacent hopes without true competence in resources, full training of their God-given faculties and timely action, they have bereft themselves of all those sterling qualities which befit the Faithful. It is, therefore, imperative

that they take immediate stock of their short-comings and come to grips with hard realities of life.

Without going into the merits and demerits of the present holocaust, it must be clearly understood by all peoples of the world that they cannot escape the horrors of war, if they do not learn their religious duties towards their Creator and His creatures and thus know to live as peaceful citizens and not to encroach upon the rights of others. The big Powers who are playing a dangerous game of hide and seek and exploitation, will one day have to pay back in much dearer terms. They cannot escape the wrath of Nature which will come on them hard and heavy. The Muslims, through their unrighteousness, slothfulness, neglect, and unpreparedness have learnt an unforgetable lession. Let them, live and learn more.

As amply demonstrated by our Holy Prophet and his Successors (peace be upon their souls !), Islam enjoins tolerance, forbearance and benevelent treatment even towards its enemies provided it is directed towards their rectitude. This may ultimately bring many a goodly soul to its fold after dispelling ignorance and bigotry.

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If, however, war is forced upon the Muslims, it has perforce, to be fought, but it must be clean and reformatory. No undue vengeance, should be wreaked on the vanquished foe and no heavy penalties levied upon, so that, in course of time, he may become an honourable member of the comity of nations.

But we ourselves have a great misconception of religion due to the entire lack of true religious education dependent upon the Quran and the Sunnah. In the midst of an almost irreligious education in an environment of schools and colleges, with the exception of a sundry few, an occassional voice is heard for imparting religious education in them. But, the hue and cry raised to still this voice makes a very dismal reading of our understanding of religion as a Muslim Nation of which we are so proud, only in name. It appears that the western notion of religion has so permeated the entire warp

and woof of our life that its very name is repugnant to our fine taste and we fight shy of it on one pretext or the other. I qoute an example—once in a clinical meeting of medical officers, one of them, while lecturing on blood transfusion remarked that Darwins' theory of evolution was perhaps correct. Taking the president's permission to speak, I said that according to Islam the theory of evolution was right as far as its own genus was concerned, but not as Darwin asserted i. e. the human, animal and plant cells were the same from the very beginning and their evolutionary metamorphoses took place within their own genuses not that the plant cells were transformed into the animal and the animal into the human cells. Otherwise, where was the missing link of homo—sapiens? Hardly had I finished, a roar of "dogmatism", "surperstition" ect., on the word of Islam rose from the whole audience, to my utter chagrin, though the face of the president, who was of my way of thinking, beamed with joy at my rejoinder.

If the Muslims have not realized before, let them do so right now, before it is too late, that they cannot compete with the big Powers of the world of today in power politics, men, money and material for obvious reasons. The only way to make up the deficiency is to seek the succour of God by fervent prayers and righteous deeds, as did their brethren in faith, of yore, who put to rout the greatest armies of the then world. Let them, therefore, try the same recipe again in its practical application which is as follows :

1 To gain the pleasure and help of God, they must follow the dictates of His religion i. e. Islam in letter and spirit.

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2 They should have recourse to all the available and legitimate resources and undergo constant and ruthless training but rely only on His Grace and benevolence.

3 They should not use these resources for self-aggrandisement and exploitation of others under any

circumstances but prove themselves as divine harbingers of peace aed piety in the troubled world of today, unless, they are denied the right of practising their religion or invaded upon by their enemies, when they are bidden to take up arms in self-defence.

4 To perpetuate the above principles of Islam, they have to be on their guard and make sustained efforts with their followers and children by imparting truly religious education from the very start; all the rest will go smoothly in consequence.

But all the articles and letters that occasionally appear on religious education are replete with rancaur against and repugnance to religion. In other words, the writers want to make, if at all, religion subservient to man to suit his mundane ends. For them God and His religion are the creation of man and not man and religion the creation of God. Religion is ingrained in the very nature of man; he can not do without it. Let the Muslims, therefore, come back to God's religion i. e. Islam, if they want success in this world and the world to come. It is the synthesis of both the religion and the world that matters. More religious shibboleths will not create genuine good among the Muslims while observing all anti-religious acts doing away with purda and taking to movies, music, dancing and corruption of all sorts. It requires a real change of heart and this is brought about by a Messenger Divine whose passionate sermons and godly acts revolutionise the entire rot. Science and technology alone may lead them, like others, to a certain virtue but, undoubtedly, to a virtue of the fouler sort.

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